

# Holy Trees



WHAT  
ARE THESE TWO  
LIVE TREES ETC.  
REV. 4:11-14

R. M. SOMMERVILLE  
EDITOR & PROPRIETOR  
NEW YORK.

I WILL  
GIVE POWER UNTO MY  
TWO WITNESSES ---  
THESE ARE THE TWO  
LIVE TREES ETC  
REV. 11:3, 4.

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# OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

SEPTEMBER, 1904.

9.

## QUESTIONS OF THE HOUR.

### A MISSIONARY CHURCH.\*

It must be clear to every one who has heard the Report of the Foreign Mission Board that, whether we consider the condition of the work abroad or the support given to that work at home, we have reached a crisis in our missionary enterprise; and not only are the Missions vitally concerned as to the way we meet this crisis, but the home Church is as vitally interested in the result. What we need is a revival of vital religion, and I believe that three things are necessary to constitute a revived and consequently missionary church. And the question is, are these present or absent in the Covenanter Church?

One mark of a missionary church is **self-surrender on the part of its ministry and membership**. Without this self-surrender there will always be lacking men and money for the work. Only that a good woman was led to anticipate our needs with a bequest of \$10,000, the Syrian Mission would have had to report an increased debt of nearly \$2,000, and the Mission to China would only have shown a credit balance of \$58. The only sound method of securing a permanent and growing income for the work of the Lord is regular and proportionate giving, and that implies self-surrender. An aver-

age of one cent a day—or better, seven cents set apart to the work by each member of our Church on Sabbath morning after closet prayer—would yield an income more than twice as large as was received from all the congregations, missionary societies, and Sabbath schools last year. That would secure a regular income, but to secure an income that will meet the growing demands of the work, there must come in the element of proportion. If we would give as God prospers us, our giving will grow as our personal income grows. For instance, if a man who has been giving \$100 on a net income of \$1,000, receives twice that income next year, he must double his contribution; and, if a fully surrendered man, he will be very likely to increase the proportion. I believe this to be the teaching of Scripture on the subject of Christian giving.

We need men in the Covenanter Church who will put the crown of Christ over all, and subordinate business and all other talents to the advancement of His cause. There are many in its fellowship who could each pay the salary of a missionary, and neither his business nor the interests of his family would suffer. On the contrary, unless I misread the Word of God, they would be richer in material as well as spiritual things. "There is that scattereth and yet increaseth; and there is that withholdeth more than is

\* Spoken at the Synod of the Reformed Presbyterian Church, June, 1904.

meet, but it tendeth to poverty." "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." If we allow ourselves to give for Missions on impulse, and without a careful and prayerful systematic calculation of our resources, we will not give what is acceptable to God, and we will miss His blessing.

As an illustration of what one man can do, I recall the oft-told story of William Carey. He had to eke out a miserable salary of less than \$200 a year by cobbling, and even then he often went hungry. Yet it was this "consecrated cobbler" who conceived the sublime idea of winning the world for Christ. He had a thousand difficulties to overcome before reaching India, and during forty years of unstinted service there he is said to have given out of his own earnings not less than \$5,000 a year for its evangelization. Not only his learning, but all the influence and wealth it yielded him, were laid upon the altar of the Lord. And this is as it always will be when there is unreserved surrender. To use an imaginary conversation: Selfishness says to the man, "Here, give this to the Lord, it will not be missed." But the man says, "No, I will not offer burnt offerings to the Lord of that which doth cost me nothing." "Well, then," is the reply, "take *that*, but it is too much." "Too much," says the man, "how can that be?"

"Were the whole realm of nature mine,

That were a present far too small;

Love so amazing, so divine,

Demands my soul, my life, my all."

"Yes," says the same spirit, "but you are not *forced* to give in that way. Others do not, and the world does not expect it

of *you*." "No," says the man again, "perhaps not; but I do not give because I am forced at all, nor because the world expects it of me. I give it because the love of Christ constraineth me."

"And if I might make some reserve,

And duty did not call,

I love my Lord with zeal so great,

That I would give Him all."

"But," is the reply, "there is no need for it; your sincerity and your feelings upon the matter are well known. Those tears you shed, the 'rivers of water' that run down your eyes whenever you think of it, are a sufficient proof." And he says, "Yes, it may be, and I hope it is."

"But drops of grief can ne'er repay

The debt of love I owe;

Here, Lord, I give myself away—

'Tis all that I can do."

Are there no William Careys in the Covenanter Church? Are there none ready thus to give themselves and their means for the evangelization of the world? Or might not two or three, or, I will say, ten unite to support a missionary? You have read of the Serampore Brotherhood, a business firm founded by Carey, Marshman and Ward, and conducted wholly in the interests of the gospel Kingdom. In the articles of agreement it was stipulated that there should be no trading for private gain, but that all receipts should go into a common treasury for the work of the Lord. To cover personal and family expenses, it was agreed "that each shall regularly deduct a tenth of the net product of his labor to form a fund in his own hand for these purposes." "Prayer," said these consecrated men, "secret, fervent, believing prayer lies at the root of all personal godliness. Let us give ourselves unreservedly to this glorious cause. \* \* \* Let us forever shut out the idea of laying up a dowry for ourselves or our children."

There was no reserve. And what was the result? That firm gave \$150,000, or nearly half a million, to evangelize India and the East. Could we not have a similar Brotherhood in New York or Boston or some other commercial center, a firm doing business for the Lord Christ, with branch houses in every part of the Church?

This self-surrender is the distinctive mark of the true missionary. Take the case of David Brainard, whose motto was, "To please God, to give all to Him, to be wholly devoted to His glory." When worn out by the exposure and perils of long journeys among the Indians, he was called to be pastor of a congregation that he had won from heathenism to Christ. The first thought that presented itself to him was that he could now rest from wearisome labors. But he overcame the temptation. Though he did accept the pastorate, it was only to make it a center of wider operations. Listen to what he wrote in his journal at that time: "The language of my thought and disposition—although I spoke no words—was, 'Here am I, Lord, send me; send me to the rough, the savage pagan of the wilderness; send me from all that is called comfort on earth; send me even to death itself, if it be but in Thy service and to promote Thy Kingdom.' At the same time I had as quick and lively a sense of the value of worldly comforts as ever I had, only I saw them infinitely over-matched by the worth of Christ's Kingdom, and the propagation of His blessed gospel. The quiet settlement, the certain place of abode, the tender friendship I had the prospect of enjoying, appeared as valuable to me as ever before, considered absolutely and in themselves; but considered comparatively, they appeared nothing; compared with the enlargement of Christ's Kingdom they vanished like

the stars before the rising sun. And sure I am that, although the comfortable accommodations of life appeared valuable and dear to me, yet I did surrender and resign myself, soul and body, to the service of God and the promotion of Christ's Kingdom, though it should be in the loss of them all; and I could not do other, because I could not will or choose any other. I was constrained and yet chose to say, 'Farewell, friends and earthly comforts, the dearest of them all, the very dearest, if the Lord calls for it. Adieu, adieu! I'll spend my life to my latest moment in caves and dens of the earth if the Kingdom of Christ may thereby be advanced.'"

Similar examples abound. I have read that when an eminent man was about to leave his native land and his family to establish a Mission in India, his loving wife, looking with a mother's instinct upon the children and then into the face of that great man, exclaimed, "Dear, how could you do it?" And he replied, with tears in his eyes and a voice tremulous with emotion, "Only for Jesus." More recently, in a speech at a convention in Cleveland, O., Mr. S. Earl Taylor gave this experience: "I remember how, four years ago, on one of those seats on yonder side of this armory, I fought the greatest battle of my life. For long years I had resisted the Spirit of Christ, and refused to consider the missionary call; and when I said, 'O Lord, I will give it up, and go anywhere you want me to go,' this whole armory was filled with glory." Granted this spirit in the ministry and membership of our Church, and there will be no lack of men or money, not only to meet present necessities, but to provide for our part in the grand forward movement to which the Mediatorial King is calling His Church to-day.

Another mark of a missionary church

is the manifestation of promised spiritual power. You will notice that the Board, except in the case of China, does not report any net increase. You may say, Why are the results not larger, in view of the comparatively large expenditure of money and labor? Whose fault is it? The missionaries'? Yes. The Board's? Yes. The home Church's? Yes. We are all relying on plans of our own devising; and are measuring our success by our efforts. What we need, and what always distinguishes a quickened Church, is power from on high. And how is that power to become ours? I need not say that the essential condition is vital union with Jesus Christ, as machinery in a factory or press room depends for power upon its connection with the central engine. The power promised us is not something that lies in us naturally, needing only to be developed, nor something that was communicated to us in the hour of the new birth, and is stored away in us to be drawn upon as necessities demand, but something that comes to us through actual contact with Jesus Christ, who is the central source of spiritual life and energy.

All believers, then, have this power, because all are united to Christ, and "if any man have not the Spirit of Christ, he is none of His." And yet it is not as manifest in beauty of Christian character and effectiveness in the service of God as we desire. Nor is this strange, for there may be real union where there is very little power. In the press room where OLIVE TREES is printed, there are presses of various sizes, and all deriving their power from the same central electric motor. But each press determines for itself the amount of power it will receive. On each is a force regulator. When it is at the lowest notch the power is comparatively slight, but as it is lifted higher the power gradually increases, until on reach-

ing the top notch the press has all the power the central dynamo can give. In every believer the force regulator is obedience to Christ. In Acts i, 8, we read that the risen Jesus said to His disciples, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me." There is the promise. Turning over to Acts v, 32, we hear Peter saying, "We are witnesses of these things, and so also is the Holy Ghost, Whom God has given to them that obey Him." There is the fulfilment; and the condition of fulfilment is obedience—"to them that obey Him." That is the one condition in which all others are wrapped up. If our obedience is defective, down to the lowest notch, we will show scarcely any life and power. As our obedience increases, our power will increase; and if it were possible to reach the top notch of perfect obedience, we should have all the power that Christ can give. I find proof and illustration in the early history of the Church. In Luke xxiv, 49, the evangelist tells us that Jesus, when about to ascend, said to His followers, "Behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." So they waited for ten days in a spirit of obedience, and we are told in Acts ii, 1, that, "when the day of Pentecost was fully come, they were all with one accord in one place. \* \* \* And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Again, in John xvi, 24, we hear Jesus saying in His farewell address: "Hitherto have ye asked nothing in My name; ask, and ye shall receive, that your joy may be full." So they asked, as He commanded; and in Acts iv, 31, we read that "When they had prayed, the place was shaken where they were assembled to-

gether; and they were all filled with the Holy Ghost." Once more, as we read in Mark xvi, 15, Jesus said to His disciples on the mountain in Galilee, "Go ye into all the world and preach the gospel to every creature." So they preached, as the Lord bade them; and in Acts x, 44, the historian tells us, after recording Peter's address to Cornelius and his friends, that, "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." And Peter himself, referring to that incident, says, "As I began to speak, the Holy Ghost fell on them as on us at the beginning." In every case it was obedience that brought the power.

So it must be with us. We are left to lament meagre results flowing from our labors. And the reason is not far to seek. We are waiting for emotions to stir in our hearts that we have never yet felt, or expecting to receive a consciousness of ability before we act, unmindful that the most successful soul winners have always felt very keenly their own insufficiency, and have never been conscious of special power. If we would only yield ourselves to the will of God so clearly revealed to us, confident that, in fulfilment of His promise which can never be broken, the power is already ours, we should cease to be feeble and apologetic in the presence of the enemy, and should witness results that would call forth the exultant cry, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the Throne, and unto the Lamb for ever and ever."

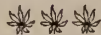
Only one other mark of a missionary church will I wait to name, and that is **a life of communion with Christ**. In the study of the Word and in prayer we can talk with Him all the day. I see the missionaries on their knees, and I hear an appeal coming to us across the seas, "Unite with us in prayer." We ought to

be always taking counsel with the King about the affairs of His Kingdom. He has undertaken to save the race of which we form a part. All the movements of His providence and all the inspirations of His grace are looking to the accomplishment of that eternal purpose. But I believe with Dr. Hetherington that "prayer may be, though not the efficient cause, yet the necessary preceding and connecting link in the sequence of spiritual things, foreordained and fore-arranged in the eternal counsels of God." It does not change, but completes the great purpose of covenant mercy. In the 36th chapter of Ezekiel, the prophet gives a long list of blessings that are to distinguish the reign of Christ. He begins with a promise of spiritual cleansing and emancipation from all idolatrous tendencies. And after naming other blessings that are to mark the millennial age, God swears by Himself that He will fulfil all His words to His people: "I the Lord have spoken, and I will do it." It might now be said to Israel, "You need not pray. You have God's promise, and that promise confirmed by God's oath, that He will do it for you." But the next verse brings in a conditional clause: "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel to do it for them." In the 36th verse God swears that He will do it, and in the 37th verse He swears that He will not do it, unless His people pray for it. This is the law of the Kingdom. "I am going to save the world," He says, "but I will not do it unless you ask Me." I therefore plead for a day of special prayer for our foreign Missions; not a day on which we shall meet at noon to hear a sermon and offer a prayer or two; but a day when the churches shall be open from sunrise to sunset, and filled with men and women on their knees before God. In every age

this has been the means of securing the presence of the Holy Spirit in His quickening operations. The evening of communion Sabbath at the Kirk of Shotts, in 1630, was spent in united prayer, and on the following day the plain sermon of young John Livingstone was used of God to convert five hundred and lead many others out into the more abundant life. At Cambuslang in 1742 there was, in answer to united prayer, "such a revelation of the divine glory that strong men bowed before its awful influence as forest trees bend before the tempest. Some cried, 'Now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation.'" At Enfield, Mass., a few Christians, fearing that God in His displeasure was about to pass them by, while blessing other places, spent a whole night in importunate prayer, and on the morrow President Edwards preached a sermon on "Sinners in the Hands of an Angry God," that resulted in a widespread awakening. In 1861, John Milne prayed at a large gathering on the South Inch of Perth, and it is said that the very ground seemed to shake beneath the tread of Almighty God. I do not ask for less

closet prayer, for it has wrought marvels in the history of the Church. But I ask for more social prayer. As one says, "Put to the hand of your faith, my brother, for union is strength, and what is too heavy for one will be light for all." Not until we have learned to pray not simply as individuals, but as congregations, will the Church be revived and thus equipped for the conquest of the world. Without the constant supply of the Spirit Whom the Heavenly Father is more willing to give to them that ask Him than an earthly parent is to give good gifts to his children, the day of time will so fill our minds and hearts as to push out of them all heed for the to-morrow of eternity.

I wish that the Covenanter Church in America had these three marks of a missionary church, and was eager not only to hold fast, but also to hold forth the Word of Life. Any man or any congregation willing to substitute for the great work of foreign evangelization a local interest, however important its claims may seem to be, owes an apology to God "Who so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."



If there were only one Christian in the world, and he worked a year and won a friend for Christ, and if these two continued each year to win another, and if every man thus led into the Kingdom of Christ led another every year, in thirty-one years every person in the world would be won for Christ.

Some may doubt the wisdom of calculations which lie altogether beyond the range of possibility or the promises of God's Word. Others may question the correctness of a calculation which appears to count upon all who become Christians living all through the thirty-one years, while we know that something like one-thirtieth of the earth's population dies each year. Leaving such questions aside, I wish simply to take the principle which forms the basis of the calculation, and to point out what the effect would be if the substantial truth it contains were really believed, and preached, and practised. That truth is this, that Christ meant every believer to be a soul winner; or rather—for this is the deeper truth in which the former has its root and strength—that every believer has been saved with the express purpose that he should make the saving of other souls the main, the supreme, end of his existence in the world.—*Andrew Murray.*



**NEWS OF THE CHURCHES.****ABROAD.**

**Suadia, Syria.**—Writing from Salford, Manchester, England, July 21, Miss Cunningham says, among other things:

We had a very pleasant voyage home, in company with some other missionary friends from Aintab. Miss Edgar and I are attending a missionary conference here in Kişwick; there are a great many missionaries present from all parts of the world. It is very cheering to hear of the success of the gospel in other fields, and to know that in spite of all appearances to the contrary the world is being won for Christ. Some parts have had to wait long for the blessing; in others, notably in China and Japan, there seems to be a great longing for the gospel. I wish it was so in Syria.

Miss Edgar will go to Ireland next week for a short visit before leaving for America. If I feel well enough to attempt the voyage, I would like much to go with her.

Everyone was well when we left the Mission field. It was really very hard to come away. The Bible woman is to try and keep on the women's meeting. I hope that she will be given strength for the work. The older girls are to go to Latakia. They had been there before, but were prevented last year by the cholera from going again. One of them especially I commend to the prayers of the Church. She is quite convinced of the necessity of confessing Christ, but is kept back by her parents. She is a bright, clever girl, and might be a useful worker.

**Mersina, Asia Minor.**—The following letter from Rev. R. J. Dodds, dated July 2, will give the churches a good idea

of the burden that is resting upon their missionary as he labors in this field alone:

It is a long time since I wrote to you. I have been prevented by a number of circumstances. The Commission meeting in Latakia was drawing near, and I had to arrange everything before I left home, so that affairs would go on in case I should happen to be caught in quarantine.

I had to attend to renting in Tarsus. I made it a subject of much thought and prayer. The building we have had for the past several years was quite too small for us, and in several respects unsuitable. Having been delayed by press of work in Mersina, I found the houses in Tarsus nearly all taken before I could begin my hunt. I found one house that was sufficiently commodious, and would in some respects have suited admirably, but it had no yard, and the lowest rent the owner would take was £35. I was afraid to become responsible for so much, for fear the Board would not approve. I heard of several, and busied myself running in the heat and dust from quarter to quarter to see the houses of which I heard. Some were too small, all were badly arranged and in a bad state of repair.

A wealthy Greek merchant said he had one that would just suit my purpose. I told him I wanted it for charitable work, and I hoped he would let me have it at a reasonable rent. "Oh, you want cheap, cheap," he said. "No, I will not; I always give my houses dear, dear." He spoke with as much feeling as if I had asked him to take out his eyes and give them to me, covetousness was so ingrained into his very nature. When I went to see his house, I found it dilapidated and

damp and dark, and the rooms very small. I was much disheartened, and I prayed more and more earnestly. Just as I was praying to God for His guidance, a young man said to me, "There is a nice house for rent quite near here." I went to see it; it was just new; it had only been occupied a few months. I was much pleased with it, and thought the Lord had surely directed me to it in answer to prayer. I consulted Yusuf and other friends; all thought the house admirably adapted for our purpose. The rent was £18. I thought it reasonable, and closed the bargain. I felt very thankful. It was but a day or two till I got word the house would not answer. It was near a mosque, a fact I had not noted, nor would I have thought it important if I had. But I learned first that the Moslems would not allow us to conduct our services there; and second, that even if they did, it would not do to have a school there on account of the vile, licentious acts and conduct of those who come to the mosque to pray, but who first descend for their ablutions in the branch of the river which flows by the house I had taken. I thought perhaps the divine purpose had been to open my eyes to the vileness of the Mohammedan religion, of which I had not known so much before. I saw the experience was also a trial of faith, and designed to develop patience.

With a heavy heart I gave up the house, but I am sorry to say at a loss of £2. Two or three more days then I hunted, and at last found a house that I hope will answer better than anything we have had for ten or twelve years, though far from what we would like to have. There are two large rooms, one of which answers for a church, while the other, divided by a curtain, makes bedroom and parlor for the lady in charge. There are besides two small rooms for the second teacher and her son;

two rooms for school, two small kitchens, and a stable, and a small yard.

The number of pupils is now fifty-five. If all goes well, I hope it may be more than double that in the fall and winter. If it becomes too large for the two women, I think we can cement the floor and plaster the walls of the stable, and have room for another teacher. But I believe it is not generally considered wise to count chickens before they are hatched.

At present those whom I was under the necessity of dismissing from the school in Mersina last term are doing all in their power against the Lord's work in Tarsus, and elsewhere, for that matter, but they all reside in Tarsus, and are therefore able to work more injury there. But our hope is in the mercy of God.

I have been very prolix in the foregoing account of renting a house. It may seem like far too long a story about so small an affair. But it was far from a small matter if measured by worry and anxiety, almost to the degree of agony, which I experienced. It took up a lot of precious time which I should have been able to spend in preparing a sermon for the Commission. The house being thus at last rented in Tarsus, I moved in the teachers and opened up the school.

Then I proceeded to take my wife and children to Guzne, fearing it might become too intensely hot for them before I could return from Latakia, and the heat was already upon us. This meant tearing up and packing, etc. At last we got to Guzne, and in a few days got our house arranged.

After having the family comfortably fixed in Guzne, I thought it necessary to make a tour of the field, which I did, finishing just the day before I was to embark for Latakia. I reached Mersina before midnight, left for Guzne to kiss my loved ones good-by about four in the

morning. I had a few hours with Mrs. Dodds and the children, and got down to Mersina in time to go aboard the steamer with the friends from Cyprus, who had been the guests of Dr. Badeer during the day. They spoke very highly of his and his sister's kind hospitality.

Mrs. Dodds was very sorry not to meet Mr. and Mrs. McCarroll and their little boys, but especially she regretted her inability to be in Mersina to meet Mr. Miller, and thought the rest of us more fortunate than herself. But it happened, as you know, that we all had to share in her keen disappointment.

We had a delightful meeting of Commission, and were so kindly entertained by Brother Stewart and Miss Wylie.

I had to come home by way of Beirut, which made the trip expensive. Before I got home I caught the whooping-cough, and have been rather miserable with it. Four of the children have had it, and it has deprived Mrs. Dodds of her much-needed rest by night.



The next week Mr. Dodds added the following account of Mr. Jebra Luttoof's marriage, which occurred on June 23:

It was a very pleasant occasion. Guests were present from Tarsus and Mersina; many invited, and, I suppose, still more uninvited. In this country people consider it quite unnecessary to wait for an invitation to a wedding. The bride was Miss Esma Dibbs, of an old Latakia family. Her parents are dead, and her brother is now the head of the household. Their house is just across the street from the groom's. Both houses were thrown open to the crowd, and the street was full as well as the houses.

I performed the ceremony. Many of those present had come out of curiosity to see a Protestant marriage.

The bride's brother was anxious to

serve liquors to the guests, feeling it to be a matter affecting his honor. Jebra stood firm for temperance, though, and insisted that nothing stronger than lemonade should be served, and no drinks in small suspicious looking glasses. How glad we were that he carried the day.

**Cyprus.**—A letter of July 28 brings the following items from Rev. Walter McCarroll:

Since last writing, things have been not uninteresting, to say the least, and very warm in spots in more senses than one. For the last two months Nicosia has been anything but a comfortable place for our people and workers to live. On my return from Syria, where I had been attending the meeting of Commission, I received a letter from one of the workers, in which Nicosia was described as a "battlefield," and this worker thought that where the fight was hottest there the General ought to be. Naturally I went at once. I found that Colporteur Zaeharaki could not venture into the streets without a bodyguard of policemen, and that a policeman guarded his house night and day. Before he received police protection, twice he had been set upon by a mob and escaped with his life only by fleeing into a Turkish club house; in fact, the second time he was beaten, and fainted after he reached a friendly shelter.

Peponiades, the convert of whom I wrote in a previous letter, had not ventured to go to his home for a fortnight, but slept in his mill. Nicholas, another of our converts, was set upon in the street by four men and badly beaten.

You will understand that the streets are narrow in some places, scarcely wide enough for two wagons to pass, and the shops or stores open immediately on the street. Whenever one of our people, especially Zaeharaki, passed down the street to

the postoffice or market, someone would give a signal by pounding on something or crying, "Here he comes!" Instantly a scene follows, which, I imagine, would make Babel seem rather a quiet affair. There is a ringing of bells, pounding of doors, hammering of copper, iron, or any available metal, a clapping of hands, jeers, yells and hisses, a shower of garbage and then stones; the street is thronged with a thousand, more or less, of excited men and boys, eager for a look at that strange, curious nondescript, an "evangelical," a "Protestant." This is not the work merely of the "hoodlums," but all classes join in the fray with avidity. The papers write long articles describing the details, and exciting the people to still greater fanaticism. One editor describes it as the salvation of the Orthodox Church.

Meanwhile, the Government has not been idle, and has taken some moderately vigorous measures. It has afforded police protection, as already stated, to the workers. Numerous arrests have been made, and several convicted and fined. The difficulty has been to secure evidence. The Greek policemen never made arrests and never saw anyone do anything out of the way. The Turkish policemen, however, have been more faithful, and, aided by policemen in plain clothes, some persons have been punished. Yet when arrests are made and specific charges framed, the whole thing seems ridiculous. I was present at one trial of four men, one of whom was charged with pounding a door, another with pounding a copper vessel, another with kicking a box, etc. Yet it is strange that under the powerful government of Britain a peaceable, inoffensive, godly man cannot walk the streets without a police guard of from two to four men! It is probably true that if these disturbances had occurred in Turkey that the Government would have suppressed them,

even if it had been at the cost of blood, and the punishment of innocent as well as guilty ones.

Whether our workers have been as "wise as serpents," it is difficult to say; but at least they have been "harmless as doves." To-night I have a letter from Mr. Zacharaki, in which he says that six advocates in the court tried to fix the blame upon Zacharaki because he had said that Mary, the mother of Christ, had other children. The sinlessness of Mary seems to be the doctrine dearest to their heart, and to question it is blasphemy and rank heresy, deserving drastic punishment.

Under the circumstances it seemed wisest to me to make a change of workers, and instruct them to avoid as much as possible the vexed question of Mary's virginity, and preach Christ more fully. The battle is not ours, but God's, and we rejoice that the conflict is on, for God is bound to win.

The Spirit of God must be working here, or else Satan would not be so busy.

We are thankful that Synod took some action toward calling the Church to more earnest and united prayer. Let no one, however, wait until that day which has been appointed, but let there go up that unceasing yearning cry for the one thing needful to make our work effective—the baptism with the Holy Spirit.

**Tak Hing, China.**—A letter from Dr. J. M. Wright, dated Maceo, July 9, contains interesting items:

I take pleasure in writing you a few lines to let you know we all are in fairly good health. Mrs. Wright and myself left Tak Hing last week, and Dr. George and Dr. Kate McBurney will be here next week. Doctor George has been working very hard, and a rest will do her good. Mrs. Wright also has been quite busy, and owing to her illness last fall, we thought

it best to come down here for a rest during part of the very hot weather. We were very glad to hear from those of our number who left for the home land, and of their safe arrival in San Francisco. The Chinese inquire often about them, and are anxious to see them back again. Of course it is not necessary to say that we also are anxious to see them again. There is a work here for them to do which it seems to us no one else can do so well as they. They have the hearts of the people to whom they have been called.

We are trying to carry on the work as best we can. Rev. J. K. Robb preaches every Sabbath, and the services are well attended, and we feel much encouraged. We can understand a good deal of what is said in the sermon now, and the Chinese say they understand all of it. Part of the new house is used for Chinese meetings, and is very much more comfortable to all than crowding them into our own dwelling rooms. The old grandmother comes often, and at worship or at prayer meeting leads in prayer or repeats a verse of Scripture, and, as she says, tries to help us, as we are "not yet ripe in the use of the language." The members take hold with a hearty good will at the meeting in a spirit equal to any of our home people.

Dr. George is doing a great and a good work among the women, and they one and all love and respect her. Drs. Kate and Jean McBurney are making rapid strides in acquiring the language. A missionary from Canton who has been in China a good many years, after hearing these young ladies read, remarked: "Why, they read like old-timers!" Rev. J. K. Robb is a very busy man, with preaching, studying, and overseeing buildings. He is just beginning to build Miss Torrence's school house.

Last week land was bargained for on which to erect the chapel and the hos-

pital. We long wished to secure this site, but on account of the high price asked were unable. It is a beautiful site, fronting and reaching to the river. There have been quite heavy rains recently, the river rising forty-nine feet, but it did not get high enough to do much damage.

One of our native members is employed selling gospels, and seems to be the man for the place. He takes great delight in his work, going many miles into the country. So far he has averaged one hundred and eighty gospels a week, which is considered by those who have been in the work as being very good. It is estimated that five people will read one gospel, so you see a great number have been reached; yet it is very small in comparison with the number who have not yet been supplied with the gospel.

The dispensary has been doing a good deal of work, with what success in all cases we are unable to tell, as a great many come and go away to their homes, which are often so far away that we have no chance of finding out the results. To each patient we try to speak of the gospel as well as to heal the body. The facilities for surgical operations have been such that it was thought best not to attempt many cases. However, some work in this line has been done, and so far has been as satisfactory as could be expected.

I could not help but feel sorry on hearing of Mr. Walter T. Miller's intention to offer his resignation as Treasurer of the Mission Board. He is a good man, and has rendered good service, and many hearts have often been grateful to him time and time again.

We receive OLIVE TREES regularly, and it fills a place no other paper can fill in our mind. I sincerely hope you will be given strength and means for many, many years to continue in this good work.



A letter from Rev. J. K. Robb, dated June 27, closes with the following paragraph:

Speaking of the attendance at services, I heard something yesterday that led me to thinking what a fine opportunity is opening out for us. Two young men who are inquirers came thirteen or fourteen miles to services. I asked one of them if they came all the way that morning, and he replied that they had. The day was hot, and a walk of that distance would have been no small task for even a strong man. But what amazed me was his remark that they were afraid that they would be late, and so ran for several miles. I wonder what would be thought of a man in our own land who would be seen driving like Jehu and who would

give as a reason for so doing, not that he was going for the doctor, but that he was afraid he would be late for preaching! How would a man be regarded who went rushing down Broadway or Fifth Avenue, and who explained his conduct by saying that he was on his way to church, and did not wish to be late? He would probably be thought insane rather than a devout Christian. I am happy to say that the efforts put forth by these two young men were regarded by the others as being quite good form, and in keeping with the object that they had in mind. They are searching for the truth, and they are in deadly earnest about it. They evidently think that if a thing is worth going after, it is worth getting all they can of it.

## AT HOME.

Allegheny, Pa.—The following items are from the Central Board :

### *Financial Statement;*

|                        | On hand<br>June 1, 1904. | Receipts. | Expenditures. | On hand<br>July 1, 1904. |
|------------------------|--------------------------|-----------|---------------|--------------------------|
| Domestic Mission.....  | \$529.53                 | \$178.50  | —             | \$708.03                 |
| Southern Mission.....  | 2,018.14                 | 204.00    | \$356.56      | 1,865.58                 |
| Indian Mission.....    | 381.70                   | 411.00    | 204.29        | 588.41                   |
| Chinese Home Mission.. | 899.69                   | 53.50     | 105.33        | 847.86                   |
| Jewish Mission.....    | 59.48                    | 77.00     | 50.00         | 86.48                    |
| Sustentation Fund..... | 4,188.13                 | 15.00     | 4,084.08      | 119.05                   |

Distribution of funds was made as follows:

Iowa Presbytery, \$237.50; Illinois, \$193.75; New York, \$35; Ohio, \$75; Kansas, \$500; Colorado, \$207.68; N. B. & N. S., \$135; Pittsburg, \$262.50; Lakes, \$362.50; Rochester, \$15.36.

In making their returns, the clerks forgot that this quarter ends the old year, and so made their estimates on Synod's appropriations for 1904, instead of 1903. This will make a difference in some cases in amounts forwarded to treasurers.

Mr. McMillan's health has improved

but little. He will not be able to resume work for some time. Mr. Carithers has much improved. Prof. Coleman and family are spending their vacation at the Indian Mission. Although the audience that attend service on the Sabbath are not as large as when the school is in session, they are "both interested and interesting."

Miss Margaret Fleming, of Beaver Falls, has been appointed to the Selma Mission in the place of Miss Turner, who was obliged to decline reappointment on account of home duties.

For the month after Mr. Faris resumed

work at Oakland, there was an enrollment of fifteen scholars, an average attendance of twelve, on Wednesday evenings of seven and two-thirds, on other evenings of eight and three-fourths. As it is likely there will be applicants for baptism before long, Mr. Faris was authorized to secure the services of an interpreter. It is probable that Mr. Robb will visit the Mission before sailing for China.

J. W. SPROULL.

**Canonsburg, Pa.**—Following is the report of the Treasurer of the L. M. Society of Miller's Run Congregation for year ended April 1, 1904:

CONTRIBUTIONS.

|  |          |
|--|----------|
| Brought forward .....                          | \$2.85   |
| For Thank Offering .....                       | 43.76    |
| For May .....                                  | 36.50    |
| Furnishing of bathroom at Indian Mission ..... | 161.56   |
| For spreads for Indian Mission..               | 14.00    |
| For October .....                              | 23.00    |
| Box to Southern Mission, valued at .....       | 46.00    |
| Indian Mission .....                           | 53.00    |
| Contingent Fund .....                          | .70      |
|  | \$381.37 |

DISBURSEMENTS.

April 1, 1903, to April 1, 1904.

|  |         |
|--|---------|
| To Thank Offering.....                         | \$43.76 |
| Southern Mission .....                         | 30.00   |
| Furnishing of bathroom at Indian Mission ..... | 161.56  |
| Spreads for Indian Mission....                 | 14.00   |
| Young women's missionary....                   | 12.50   |
| Box to Southern Mission, valued at .....       | 46.00   |

|  |          |
|--|----------|
| Freight on box to Southern Mission ..... | \$2.56   |
| Turkey for the Aged People's Home .....  | 3.28     |
| Cyprus Mission .....                     | 10.00    |
| Indian Mission .....                     | 53.00    |
| Contingent Fund .....                    | .70      |
|  | \$377.36 |

MARGARET McCOY, Treas.

**New Concord, O.**—The Ladies' Missionary Society of New Concord Congregation wish to express a last tribute of love and respect to the memory of Mrs. Margaret Pollock Speer, who was called from our midst by death March 29, 1904.

She was born March 17, 1827, and was married to William Speer February 4, 1847.

She made a public profession of her faith in the Associate Reformed Church in her early life, and afterward, with her husband, connected with the R. P. Church of New Concord, O. She was a faithful and consistent member until her death.

Mrs. Speer was an earnest, active member of our Society, having become a member at the first regular meeting after the organization of the Society in February, 1864. Although of late years a great sufferer and unable to attend our meetings, yet she was always willing to do what she could for the Master. Oh, that we, as co-workers with her, would remember to imitate her example as a true Christian worker, and be ready, as she was, for a higher summons.

MRS. REBECCA ROBB,  
MRS. LIZZIE WILSON,  
MISS ETTA JAMISON.



“Heaven's gate is shut to him who comes alone,” sings Whittier. We must lend a hand to others before we can enter into its glories. When I was a child, a dear old servant of ours used to say, when I had given her any help in my small way, “Ah, my dear, a little help is worth a deal o' pity.” And that proverb has often “pointed the way” ever since.—*Marian Pritchard.*

## MONOGRAPHS.

### A MEMORIAL WREATH.

At Lake Mohonk, on Friday evening, July 29, 1904, there passed away from earth one who was closely identified with the congregation of Second New York for more than half a century, and whose name, both in the Church and in the community, was a synonym for Christian integrity. When the hour was come, the messenger of the Lord touched him, saying, "Arise up quickly," and he arose and followed the angel away from all the entanglements of the earthly life into eternal light and liberty with the spirits of just men made perfect.

Born and brought up in a Christian home in the north of Ireland, Andrew Alexander, when only a lad, made a public confession of faith in Christ. Enjoying, at the formative period of life, the ministry of the late Dr. Chancellor, his character was molded and largely influenced by the teachings of that eminent man. Thus was he early established in divine truth, and in his personal views of the obligations involved in a religious profession. Consequently, on coming to this country, when about twenty-one years of age, he at once gave in his certificate of membership to one of the churches in Philadelphia, and subsequently, on removing to New York, he was enrolled as a member of the Second Church, where he ever showed himself true to his profession.

Chosen to the office of the eldership at the early age of twenty-seven, he entered upon its duties under a deep sense of responsibility, and for forty-six years he never failed to mark the spiritual condition of those under his oversight, noting their growth or decline in spirituality, en-

couraging them to diligence and fidelity in the use of the means of grace and in the discharge of the duties to the performance of which they were bound by solemn covenant vows. His remarks to the young on being received into the fellowship of the Church were always solemn, affectionate, and impressive. Many an hour, known only to his most intimate friends, was spent in going out after the tempted and fallen, that, if possible, he might win them back from their wanderings, and not a few owe to his fidelity in this matter their present respectable position in society. Obligation seems to have been the keynote of his life, as it was among the last words on his lips. Peculiarly sensitive as to his personal obligation, he sought with intense solicitude to bring others up to a realizing sense of their obligation.

No one could be long in the company of Andrew Alexander without feeling that he was a man of deep religious convictions, and the more he was known, the more did the depth and reality of his piety appear. He had a peculiar regard for the Sabbath as a season of rest set apart for the culture of our spiritual nature in close communion with God, never under any circumstances using the street cars on the Lord's Day. Not only with his lips, but in his heart, he could say or sing, as all believers can, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and inquire in His temple." He knew the Bible well. On leaving the old home for America, his mother, wishing with the instinct of maternal love to safeguard her boy, gave him a copy of the Scriptures, and charged him



to read it, and especially the Book of Proverbs, where he would find light and guidance at every point in life. He did read it, until its truths were hidden in his heart and became the dominating factor in his career. This explains the earnestness with which he urged the young "not to forsake the law of their mother," saying in words that he had found to be true, "Where thou goest it shall lead thee; when thou sleepest it shall keep thee, and when thou awakest it shall talk with thee. For the commandment is a lamp, and the law is light, and reproofs of instruction are the way of life." This helps us to understand the delight he took in teaching in the Sabbath school, acting as superintendent for many years after strength had begun to fail. A man of independent judgment, both in Session and in the higher courts of the Church, his opinion was given clearly and decidedly, the result of much thought, and always with a view to the peace and prosperity of the Church.

No truer description of this departed brother's character and life as a merchant and man of affairs can be found than the words: "Not slothful in business, fervent in spirit, serving the Lord." I cannot think of a finer motto for his tombstone. His piety stood the test of necessary contact with the world. He seems to have carried a regard for God's will and God's approval into all his business transactions, and he could testify from happy experience that "godliness is profitable unto all things, having promise of the life that now is and that which is to come." On the subject of Christian giving he was no theorist, but looked upon all the money he handled as trust funds, for the use of which he would have to render an account, and he was faithful as the steward of God. For many years the Session of Second New York, when preparing a

schedule of special collections, was accustomed to ask the congregation to contribute one-tenth of the Synodical appropriations, though the plan has recently been changed. This amount Mr. Alexander believed the people were abundantly able to give; and when God had prospered him in business, he secretly pledged himself to contribute one-half of that sum; or, in other words, one-twentieth of the whole appropriation of Synod. I need not hesitate to say, now that death has broken the seal of brotherly confidences, and as the financial officers of the congregation can testify, that this secret pledge was sacredly kept. Early in July of this year, he recalled that on the second Sabbath of the month the congregation would make its offering for the Theological Seminary and other schemes, and though very weak at the time, he called for his check-book, that his share might not be wanting. Nor was this the limit of his giving. A friend of the Foreign Missions, of whose managing board he was the honored and efficient chairman for nearly six years, he made large additional contributions to that department of the Church's work. And the thousands of dollars that were consecrated every year to other enterprises both within and without the Covenanter Church are known to the recipients and to God. This is the stamp of men that are needed for the uplifting of the world to-day. Not only one congregation, but the whole community is poorer because he has been taken away.

What this man was in the more private relationships of life, and in the happy home where his love was centered, it is not for me to attempt to describe. Into that holy of holies I dare not enter. But I may be allowed to say that there, as elsewhere, religion pervaded and hallowed all the words and actions. And those who are left behind for a time can rise up



and call him blessed, with grateful hearts adoring the grace of a covenant God for all he did for them, and all he was to them.

I venture to lay this simple wreath of fading flowers upon the grave of a life-long friend to-day. I rejoice to think of him as promoted to higher service in a better world. To him the Lord has said, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of the Lord." A few weeks before his departure, he recovered his voice, and, calling the loved ones to his side, he said: "Do not weep for me; I am going home." That was his idea of death—"going home." Like Luther, he viewed this world simply as an inn, a place of rest and refreshment provided by the Lord of the way, but where one would not be content to settle down for life.

We sadly watched the close of all,  
 Life trembling on a breath;  
 We saw upon his features fall  
 The awful shade of death.  
 All dark and desolate we were,  
 And Nature murmuring cried,  
 "Ah, Lord, if Thou hadst but been here,  
 Our brother had not died."

But when its glance the memory cast  
 On all that Grace had done;  
 And thought of life-long warfare past,  
 And endless victory won,  
 Then Faith prevailing wiped its tears,  
 And, looking upwards, said:  
 "Ah, Lord, Thou surely hast been here—  
 -Our brother has not died."

No, no. The last word he uttered, as he lay with clasped hands, was "Accepted." After a day of toil the weary laborer has laid aside his tools and gone

home. In a little while the dear ones who miss him to-day will follow; and at the coming of the Lord to be glorified in His saints, there will be a family reunion, and all its members will stand in complete humanity before "Jesus Christ who died for us that, whether we wake or sleep, we should live together with Him." Then will be fulfilled in their experience the song that was so often sung on earth:

Thy goodness and mercy pursue my life's  
 ways,  
 At home with Jehovah I'll dwell endless  
 days.

This life story, so briefly told, has special lessons for you and me. It indicates, for one thing, the value of early piety. The sterling integrity that distinguished the life of this man and gave to his character commanding and vigorous maturity, was the result of an early surrender to Christ. Thus it always has been. None have been so honored in the service of God and none have been so successful in promoting His cause as those who yielded their hearts to Him in youth. So history declares. So Scripture teaches. "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright. He is my rock, and there is no unrighteousness in Him."

It also appeals to us to be men and women whom Christ can trust with His honor. In every relationship of life Andrew Alexander was thus trustworthy. All advantages and opportunities are sacred trusts committed to us by Jesus Christ; and, if we would be followers of one who, through faith and patience, is now inheriting the promises, we must be careful to employ these sacred trusts for

His glory. The command is, "Occupy till I come." The promise is, "Be faithful," or trustworthy, "unto death"—that is, as long as you live, "and I will give you a crown of life."

And finally, we are thus led to mark the power of a holy life. An earnest and consistent Christian, this dear brother commended the gospel of our Lord and Saviour Jesus Christ. To be influential, religion must be seen and felt, so wrought into the texture of character that the whole life breathes the spirit of Jesus Christ, and evinces the reality of professed discipleship. It is this that constitutes the strength and security of the Christian Church, so that we can say of it, as Louis XIV. said of a fortress in the Netherlands, "It may be surrendered, but it can never be stormed." What the Church needs, and what society demands to-day, is men and women fully consecrated and acting out in everyday life the principles of Christianity. Even infidelity is silent before the logic of lives that commend themselves to every man's conscience in the sight of God. Virtue goes out of them, and wherever it goes it is a fertilizing and beautifying force. Their influence is a spiritual tonic, like a breeze laden with ocean spray, or like the richly scented ozone of mountain air. It is character that tells.

#### PICTURES WITH AN INTERESTING STORY.

The picture marked Number One is a grave which they cut down upon in digging the cistern. They dug around it, leaving the brick wall and the pot inside as you see them in the picture until they were ready to build the wall, thus giving the friends a chance to remove and re-bury. The pot is supposed to contain the ashes of some Chinaman who lived several hundred, perhaps even a thousand, years



ago. It was very interesting to me when I first saw it, and I took a picture of it, thinking it might interest others.

No. 2 is an altar under a beautiful clump of trees a short distance from the Mission.



No. 3 was taken in front of the older dwelling-house—the one occupied by all the missionaries until the middle of April, when the new house was ready for use. The little girl with the baby on her back lives in the little village you see just over the wall. She is holding the baby on her back. Usually they have them

strapped on, then their hands are free to work. It is very common to see a woman at work with a baby sleeping on her back. Sometimes they strap the baby on a child's back. I have seen little girls not as large as Alice Robb—and she is only six years old—with heavy babies on their backs. They do not seem to mind it, but run around with the other children, and when the baby cries they jump him up and down till he is glad to be quiet.

The other child in the picture is Lo Tuk (Chinese for Ruth), held by her grandmother. She was the first Chinese infant baptized in the Mission. You will



and farthest away is Tai Lik Shau near the center of the picture. The wall which you see is the one which surrounds the Mission grounds.

No. 5 shows the frames upon which the silkworms are at work spinning their cocoons. This family is our nearest neighbor, in the little village just over the wall in picture 3. They very kindly invited us to see the different stages of silkworm culture. We enjoyed seeing it all, but the two most interesting processes were the spinning of the cocoons by the worms on frames as shown in the picture,

remember her picture with her parents and grandmother, published in *OLIVE TREES* a few months ago.

Mrs. Wright is planting flowers, but is so far away you probably would not recognize her.

No. 4 is the same as No. 3, but in different position. Lo Tuk stands in front with her finger in her mouth. She is a bright child, and her parents are very proud of her, even though she is a girl. Over the wall you get a glimpse of some houses on the outskirts of Tak Hing. You also have a view of the range of mountains across the river. The highest



and the spinning of the thread from the cocoons by Chinese women and girls. Two of the women in the picture have babies strapped on their backs. During the past week we have been brought into closer association with this family than ever before. When the missionaries first came here, the people of this little village were very unfriendly—even hostile—toward them. The servants were afraid even to pass by the village lest they be stoned. This antagonism continued for some time, until one day a little boy in the village had his leg badly burned, and they came running for Mr. Robb. He dressed and treated the wound until it was healed. After that the people were very friendly toward the missionaries, but had not the slightest interest in hearing the gospel. They occasionally came over to look around and see the foreigners and their methods, but very seldom came to services.

It was distressing to see them just outside the wall, in full view of the house, offering viands on the altar, burning incense, and going through all the palaver and maneuvers of idol worship.

About a week ago the Chinese were observing a day of special worship and incense burning. At the dedication of a new temple in Tak Hing, when some firecrackers were being put off, a powder keg was accidentally exploded, and several men were burned. One of these, a boy about eighteen years old, belonged to this village. His father has been our water-carrier for several weeks, and has, during that time, attended morning worship and Sabbath services quite regularly. When the accident occurred they sent word here at once and the father called for a doctor to take charge of the case. Dr. Wright was in Canton, so I went with Dr. George. This boy was the worst burned of all, and had to be carried home. Some-

one had suggested lime as a remedy, and they had proceeded to plaster it all over the burned places before they brought him home. This had dried and hardened and was in a dreadful condition when we first saw him. His face and extremities were badly burned, and he had a number of severe burns on his trunk also. We realized from the first that he was in a serious condition, and on the second day, when some unfavorable symptoms developed, Dr. George thought best to tell the boy's father. She asked him if he was praying for his boy, and he said, "Yes, I pray a little, but I do not know very well how to pray." She replied that if he prayed humbly, believing, and confessing his sins, that Jesus would hear him. She said to him that his boy was in a very serious condition, and although she hoped for his recovery, he might even die that night. The father said, "Oh, is it so bad as that?" She told him he was very sick, and it was very important that he should hear the doctrine and have an opportunity to accept salvation, and if he was willing she would ask Rev. Nelson, of Canton, who was visiting here at the time, to go over and talk with him. He said he would be glad to have him go, and suggested that A Sam, our cook, should take him over. They went, and Dr. George was also there and told us afterwards what A Sam said to him. He first asked about his pain. The boy said it was very distressing. Then A Sam said to him: "Although your pain is very severe, and you have very great suffering, you do not need to fear, for you can have peace if you depend on Jesus. He is able to heal your body—and not only that, but He is able to heal your soul as well. He has all power, and is able to take you to heaven, or to heal you and let you stay here with us. You should say in your heart, 'I believe in Jesus Christ,' then He

will save you, and you will have peace. Then when your mother comes in you can tell her not to worry, and not to be sad or afraid, for you are relying on Jesus and are at peace. If He heals you, it will be good, and if He takes you to heaven to Himself it will be good."

Then Mr. Nelson talked to him of the forgiveness of sins, and prayed with him. They went over and talked and prayed with him several times, and he seems to be getting hold of the truth. One morning they told the doctor that he had suffered greatly all night, and cried with the pain, and called on Jesus to help him.

One evening it was late when Dr. George was leaving the house, and muddy, and the father picked up several sticks, and lighting the ends, proceeded to light her way home. On the way they were talking of the boy's serious condition, and he said: "Well, I am not worrying now. I'm relying on Jesus. His mother is very much distressed and very much fears, but I am at peace, because I am relying on Jesus to manage." Although at first filled with superstitious fears, the mother now seems to be gaining confidence. She attended services both morning and afternoon on Sabbath with her baby on her back and several other children with her. She has been to worship several mornings, and attended the woman's class Thursday afternoon. The leader made the lesson especially for her benefit, reading and explaining the fourteenth chapter of John. She seemed greatly interested, and repeated the most comforting passages as they were read.

We do hope and earnestly pray that not only this family, but all the people of this little village will soon be brought to know the truth as it is in Jesus.

We are anxiously waiting to hear who will be sent out this year. We confidently expect the Church to keep right on send-

ing recruits each year, until the gospel is within reach of all.

I would like to suggest that when the hospital here in Tak Hing is ready for use, there will be urgent need for a trained nurse to oversee and train native nurses. As it takes two years of study on the language, I think there would be no mistake in having a nurse here now preparing for the work, although the grounds for the hospital have not yet been purchased.

JEAN MCBURNEY.

#### SELMA, ALA.

—This report of the Selma Congregation, handed to us at Synod for publication in OLIVE TREES, was mislaid, and consequently did not appear in the August number. It is a most encouraging statement of the work in the Southern field, and will be read with interest even at this late hour.—

*To the Moderator and Members of Illinois Presbytery:*

I would most respectfully submit for your consideration the following report. With hearts filled with gratitude, we can indeed sing the goodness of our God. He hath bestowed upon us many and great blessings; the spirit of peace and harmony prevails. Our work has remained uninterrupted, and we have had preaching every Sabbath.

We have had very little sickness during the year, and only three deaths, two adults and one child, who was also a pupil in our day school. We have Sabbath school and two preaching services every Sabbath. I have charge of the Bible class in the morning Sabbath school. The attendance in our Sabbath school has been fairly good, the average attendance being more than one hundred. Our statistical report has been properly filled and duly forwarded to Clerk of Presbytery, in which

we reported eighty-four members, and amount of money raised \$591. Since that time we have had an increase of four new members, among them Prof. Wilber Bottoms, who is in charge of the boys' industrial department. Our collections since that time (April 15) have been \$116.46, which, added to the \$591, makes the total amount raised by the congregation \$707.46. Our statistical report will also show that for every scheme of the Church our quota was more than doubled.

We emphasize the fact that much of the success of the congregation, both spiritual and material, is due to the faithful and untiring efforts of Brother Reed, his good wife, and the consecrated teachers of Knox Academy. Our traveling fund, \$24, is full.

During the year we have twice observed the Lord's Supper. In the fall, Brother Reed and I conducted the services; at our spring communion, April 3, Dr. W. P. Johnson was our assistant. Prof. and Mrs. J. L. McCartney were present, and sat with us at the table. We have been favored with the presence of a number of friends from the North, who are always to us welcome visitors.

In closing this report we would say for your encouragement that the outlook for our Church in this part of the country is favorable. God in His providence is removing the apparent difficulties or seem-

ing barriers. The attitude of our own race toward the truths for which we contend is changing, and they are beginning to realize that the evils condemned by our Church are the evils condemned by the Master, as taught in His blessed book. The many institutions of learning and religious teachers are all encouraging indications that the darkness will some day be dispelled, and the light of the gospel have full sway. Truly the morning cometh.

While there is much being accomplished, and there is great reason for rejoicing, yet there is much to be done. Intemperance and oath-bound secret societies are the two giant evils, with their usual attendants, against which we must contend. Our little band, with a few United Presbyterians, are the only organized opposition in these parts against these evils. Oh, that it were possible to have more standard bearers, that they might herald the news of the Master, and lift up their voices as in trumpet tones against these and kindred evils. Pray ye the Master that He would send more laborers into His vineyard. For the harvest truly is great, but the laborers are few.

Yours most faithfully in the Master's work,

SOLOMON F. KINGSTON.



A beautiful statue once stood in the market-place of an Italian city. It was the statue of a Greek slave-girl. It represented the slave as tidy, well dressed and handsome.

A ragged, unkempt, forlorn street child, coming across the statue in her play, stopped and gazed at it in admiration. She was entranced and captivated by it. She gazed long and admiringly.

Moved by a sudden impulse, she went home and washed her face and combed her hair.

Another day she stopped again before the same statue and admired it, and received new inspiration. Next day her tattered clothes were washed and mended.

Each time she looked at the statue she found something in its beauties, until she was a transformed child.—*Treasury of Religious Thought.*



## EDITORIAL NOTES.

Special attention is again called to the following instructions regarding packages intended for the Foreign Missions:

Box securely. Address to the missionary for whom the goods are intended, care of William Strange, H. O'Neill & Co., Sixth Avenue and Twentieth Street, New York. Write to Mr. Strange, telling him how the box has been sent, and giving its contents and value. Pay freight or expressage to New York.

If these simple instructions are acted upon, the package will probably reach the Mission in good condition. Otherwise it may go astray, and in any event the shipper will be put to unnecessary trouble.



On Wednesday, August 31, at 10 A. M., a special meeting of the New York Presbytery was held in West Thirty-ninth Street Church, New York, to arrange for the ordination of Licentiate Julius A. Kempf, recently appointed missionary to China. After examination of the candidate and hearing trial discourses, it was decided to have the ordination services in the evening at 8 o'clock.

Many of the people had not returned from the country, and yet there was a good attendance. The sermon by Rev. Samuel McNaugher, of Boston, was peculiarly appropriate, and will appear in October OLIVE TREES.

Mr. Kempf, who will probably go to China in company with Rev. A. I. Robb and Miss Torrence on their return to the field, is a son of Second New York, and a young man who has always shown an interest in missionary work. Having at an early age expressed a desire to enter the ministry, the late Mr. Andrew Alexander, in whose employment he was at the time, encouraged him, sending him to Beaver

Falls, Pa., where he graduated, and aiding him till he had completed his education and was licensed to preach the gospel. It was a great gratification to Mr. Alexander to know, before he had passed away, that Julius had been appointed foreign missionary and would soon join other representatives of the Reformed Presbyterian Church at Tak Hing Chau, China. The congregation of which Mr. Kempf has been so long a member will have him in its heart, and will follow him in his life-work with earnest prayers.



At the June meeting of the Board of Foreign Missions, it was agreed to call for two ministers, one for Mersina, Asia Minor, and another for Cyprus. Rev. R. J. Dodds is burdened with work and should have an associate. He does not complain, but no one can consider the extent of the field, and the constant demands on his services, without being convinced that his health and the success of the Mission make necessary an immediate reinforcement of the workers in that field.

Rev. Walter McCarroll, too, requires immediate help. The field is large and the labors of the missionary are arduous, and in order to secure a successful Mission, there should be at least two American ministers on the island of Cyprus.

Men who are willing to consecrate themselves wholly to the service of God, to be used as and where He pleases, will find abounding opportunities for evangelistic work, while fidelity and zeal will not fail of a rich reward.



It appears from press dispatches from Constantinople, dated August, that the Turkish Government, after a prolonged debate by the Council of Ministers, has

finally agreed to extend to American schools, hospitals, and other charitable organizations, the same rights and privileges accorded to similar institutions under the protection of European Powers. The solution of this question so long at issue between the United States and Turkey seems to have been settled in a manner satisfactory to the American Government, as Minister Leishman is reported to have instructed the Rear-Admiral in command of the squadron sent to Smyrna to salute the land batteries and leave. The future will tell.



In July Mr. Robert Killough, of New York, sent us one hundred and fifteen dollars, ninety dollars from the estate of his brother, the late Joseph T. Killough, with a personal donation of twenty-five dollars for the benefit of the fund for the support of a missionary in Cyprus by the young people of Second New York.



We are indebted to the Ladies' Missionary Society of Olathe Congregation for one dollar to aid in extending the circulation of OLIVE TREES.



In August fifty dollars were mailed to us from East Craftsbury, Vt., with the



*RECEIVED, New York, August 2, 1904, through OLIVE TREES, Four Hundred Dollars, from the Young People of the Second Reformed Presbyterian Congregation of New York, being one half-year's salary of their Missionary to Cyprus, Rev. Walter McCarroll.*

\$400.00

*Walter T. Miller*

*Treas*

request that the contribution be credited to "A Friend of Missions," and used to support a Bible reader or teacher on the island of Cyprus.



OLIVE TREES acknowledges receipt of \$10 from Miss Nellie E. Johnston, of Rushsylvania, O., for the Mission to China. The money has been passed on to Treasurer Miller.



The following item was too late for August number:

Chicago church building is at present writing up to the ground level; the work is progressing rapidly and satisfactorily. It will be completed in the early fall, at which time all bills are to be paid.

"A word to the wise is sufficient."

Those upon whom God has laid the responsibility of money ought not to allow His cause to go begging. There is not yet enough money in sight to complete this new building, and many have not as yet contributed anything.



The session of the Reformed Presbyterian Theological Seminary for 1904-5 will be opened with a lecture by Prof. R. J. George on Tuesday evening, September 20, 1904, in the Allegheny Church.

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